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ness (p. 333); and, again, happiness is to be induced by creating an environment favorable to morality (p. 335). But, after all, are these ideals so easily created? Is morality a cause of ideas without being an effect of circumstances? It seems as though Mr. Kelly should openly declare himself an intuitionalist. Man and his environment are both of them arbitrary, non-natural, and, in fact, supernatural. The moral motive being the cause of everything, no cause is left for it. Lacking efficient cause, it also lacks final cause. There is no incentive to being moral if nothing is to be gained by morality outside of morality itself. A morality that is caused by nothing, that leads to nothing, and that is related to nothing not caused by itself, is a very uninteresting conception.

It would seem simpler and it would involve less circuitous reasoning, were we to make the assumption of continuous progress from a materialistic to a psychic state. At each stage of progress the past experiences would have tended to modify the environment and to form a part thereof. The future would be open to new adjustments stimulated by force (coming from the sun, if you please, and registered upon the sentient brain). Thus at every stage there would be a relatively psyclic future, *i. e.*, open to modification by man, and there would be a relatively materialistic past. From the point of view of the individual, these stages might well be regarded according to Professor Simon N. Patten[1] as a series of partially fixed environments, each "wider" and better adapted to psychic life than its predecessor. This suggestion is offered in all humility and with some recognition of the difficulties of the problem involved and also of the obligations of the critic.

However, the method suggested offers no consolation to the members of the City Club. Whether they interpret *laissez faire* rightly or wrongly, progress does take place by effort. Mr. Kelly's book is thoroughly readable, and will be welcomed by those who desire to brush up biological analogies in connection with political and economic studies.

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Studies in the Politics of Aristotle and the Republic of Plato. By ISAAC ALTHAUS LOOS, Professor of Political Science. Bulletin of the University of Iowa: Studies in Sociology, Economics, Politics and History, Vol. I. Pp. 296. Price, $1.00. The University Press, 1899.

In this volume Professor Loos has embodied a sort of abridgment

[1] "Theory of Social Forces."

of the two works named in the title, with special reference to the more purely political and sociological doctrines contained in them. The bulk of the work is a combined summary and paraphrase of the Greek philosophers' texts, on the lines of Jowett's familiar work, from which much of the matter is taken. The purpose of Professor Loos in putting forth such a volume is, in his own words, to do "for the social and political philosophy of Aristotle and Plato what has long since been repeatedly done for their psychology and metaphysics, namely, to expound their leading conceptions on social subjects in systematic form, and by the aid of a modern terminology to bring them within the comprehension of readers unskilled in Greek dialectic or characteristic modes of Greek thought."

That this excellent purpose is wholly achieved, I am inclined to think is a little doubtful. The author shows that he is a thorough and sympathetic student of Aristotle and Plato, as well as an adept in contemporary political and social science. But the form in which he has cast his studies does not seem well adapted to clarify the thought of the Greek philosophers or to make it more intelligible than it has been made by the translations of Jowett and Welldon which are so freely drawn upon. The general effect of the work is rather disjointed, and in many places the reader is kept in a state of constant tension to determine whether the thought before him is that of Aristotle or Plato or of Professor Loos. It would probably be no rash conjecture to surmise that Professor Loos has printed some lecture notes, without an opportunity to give them the radical overhauling that is necessary in order to compensate for the absence of oral commentary.

In dealing with Aristotle, the author ventures to ascribe to the Greek philosopher a "theory of administration," which is found embodied in a number of scattered parts of "The Politics." That Professor Loos does a useful thing in grouping these various passages under a single suggestive head is unquestionable, but that Aristotle formed a conception of "administration" in any sense resembling that of the technical term of modern science, cannot, of course, be held for a moment. Indeed, it is very uncertain what the precise scientific connotation of the term is to-day; certainly the sense in which Professor Loos uses it is quite distinct from that employed by Professor Goodnow in his recent work on "Politics and Administration." In one respect, however, the grouping of Aristotelian ideas adopted by Professor Loos is admirable, though it interferes sadly with venerable custom. The famous "Theory of Revolutions," which has always stood complete and alone in every analysis of "The Politics," is made a mere incident of the "theory of administration,"

appearing under the caption: "Causes of Failure in Administration." This innovation, shocking as it is to the sensibilities of those who know their Aristotle on the old lines, is nevertheless quite justifiable. For what Professor Loos says is strictly true: "These causes of revolution as sketched by Aristotle are . . . chiefly, though not exclusively administrative."

It is unfortunate that the proof reading should have contributed much to obscure the thought of both the Greeks and the American. One can easily see that the suspiciously modern "Horner," whom Aristotle is made to quote (p. 122), is merely the printer's version of "Homer;" but it is not so easy to understand what is meant by this sentence on the same page: "That man is a political animal that is a social animal in a fuller sense than any tree or gregarious animal is evident from another line of reasoning . . . ;" and "seditious and political resolutions" (p. 115) is a dangerously plausible substitute for "seditions and political revolutions." There are very many similar errors in the book.

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Colonial Civil Service. By A. LAWRENCE LOWELL. With an Account of the East India College at Haileybury, 1806–1857. By H. MORSE STEPHENS. Pp. 346. Price, $1.50. New York: The Macmillan Company, 1900.

Professor Lowell has given us a most interesting and timely discussion of the methods of choosing and training colonial officials in England, Holland and France. We Americans are not inclined, as a rule, to seek political instruction from other countries, but the colonial question, or rather the colonial questions, are so new to us and the experience of other countries along these lines so interesting, that Professor Lowell's work may be read with profit by all those who are anxious to see an efficient administration established in our new territories. In his introduction the author dwells at considerable length upon the necessity for a special and distinct colonial service, separate from the home organization. The qualifications necessary for a civil service in tropical or Asiatic colonies are, he declares, quite different from those required for the home service. In the colonies special training is required; familiarity with the language, the customs and habits of thought of the people and the peculiar economic and social conditions of the country are necessary. ". . . . Oriental and Western civilizations are so different that years must pass before an official becomes thoroughly efficient; and no man of parts will undertake those years of preparation if he is liable to be thrown back on the